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The work appears to be a thoroughly honest and sincere attempt by an intelligent and fairly well-educated man to relate the exact truth in regard to events of which he had first-hand or authoritative knowledge. Writers have seldom been in so favorable a position for furnishing uninfluenced material as was Dr. Stuermer, secure in neutral Switzerland, conscious that all ties were broken, and filled with strong emotion. The circumstances indeed caused him to introduce an unusual amount of explanation of his own mental processes, and feeling may now and then have disturbed his judgment.

Much information is given as regards the purposes and actions of the Young Turks. The verbal portraits of Enver, Talaat, and Jemal are carefully done, as well as those of certain disreputable German agents. Strong emphasis is laid upon the abandonment of Pan-Islamism in favor of Pan-Turanism, and the growing hatred of Germans and Turks. Dr. Stuermer falls in with the Entente programme as prepared before the collapse of Russia, which would "consolidate" the Turks finally into inner Anatolia.

Some errors occur, as the implication (p. 154) that the Capitulations were forced upon the Turks by Europeans, whereas they were granted freely by the Turks in their days of disdainful greatness. Not all ideas have been thought through: the Armenian deportations are traced "solely and only" to the Turkish "feeling of inferiority to that non-Turkish element" (p. 52), neglecting the influence of Turkish nationalism, which, however, is discerned as directed against Arabs. The translation is usually good and even spirited, but here and there it becomes obscure and even unintelligible. The Teutonized usage of "Rajah" for *rayah* ("the herd", a name applied by Turks to subject Christians) gives a wrong impression. There is a fairly full table of contents, but no index.

Judaean Addresses, Selected. Volume II. (New York: Bloch Publishing Company, for the "Judaean". 1917. Pp. 192.)

THE "Judaean" is an association formed for the purpose of promoting the intellectual and spiritual interests of Jews. In 1899 it published a volume of selected papers read before the society. The present volume contains thirty-two addresses by members or invited speakers, delivered between 1900 and 1917. Only a certain number of them are historical in character and subject. Some speculate as to the future, *e. g.*, as to a "return of their land to the Jews". In respect to that project it is natural to consider not only the space and resources of Palestine and the probable ratio of Jewish immigration under very favorable circumstances, but also how far the rights of others in that land should be recognized, how a sense of democratic equality will cope with the embarrassing fact of an actual Moslem majority in a state

designated as Jewish, how successfully the craving for a theocratic régime can be subdued, and what principles and ideals are likely to characterize the developing political leadership. One turns with interest to Mr. Samuel G. Hellmann's judgment on Disraeli:

He was a Jew more than he was an Englishman, and he was Disraeli more than he was a Jew. . . . he was never actuated by the highest impulses of unselfish ideals. . . . [yet] in his dual capacity as the shrewd politician of infinite resource and as the statesman daring to dream of vast empire he seems to me strikingly to combine both the practical and the ideal tendencies of the Jewish race.

Of course, neither the type nor the admiration of it is by any means limited to Israel; and it may not be wise or generous to speculate on the possible career of a Disraeli in the Holy City of three religions.

Is there a Jewish race? Sometimes the loose usage of the term is accepted without demur in these papers, sometimes the existence of any definite racial distinction is questioned, sometimes the anti-Semitic thrust is parried by a declaration that the Jew is not a Semite at all, but belongs to the same group of the white race as the Hittites, Armenians, and Persians, and yet "is to-day, on the whole, a remarkably pure race" (p. 112). Language is indeed in itself no reliable criterion of race. This must also be remembered, if it should turn out that the Hittites in Asia Minor spoke an Aryan language, which, however, has not yet been proven. An Iranian infiltration is as possible in Boghazkeui as in Mitani. In applying other criteria ethnologists must keep in closer touch with history than they are wont to do. Much of the Chaldaean stock obviously survived among the Haik of Armenia; and in examining modern skulls it must not be forgotten how many strains of diverse ethnic elements have mingled in Iran. The Judaean was probably a somewhat purer Semite than the Israelite; but even he has, by the unequivocal testimony of his own literature, been to a great extent contaminated or improved by foreign blood both in ancient and in modern times in Palestine and elsewhere. He may be said to be, on the whole, remarkably well mixed; but it is at least open to question whether the character of the blend is not more due to social environment than to the persistence of traits of racial or sub-racial derivation. The attempt to explain all that is peculiar to the Jew, from his extraordinary economic capacity to his religion, by his nomadic life in the desert, is, Dr. Schulmann shows, altogether a mistake. He might have added that we know precious little about the nomadic life of Israel, and that Teuton, Celt, and Slav lived more recently in the nomadic state.

The accounts of the Jew in England by Dr. De Sola Pool, in France by Mr. Stroock, in Germany by Mr. Hühner, and in Holland, Italy, and Switzerland by Mr. Kuhn, set forth very clearly his loyalty as a citizen in these countries. Against the background of age-long oppression and persecution by Christian rulers and mobs, this recital of distinguished services to the several Christian states is tremendously effective. It

matters little whether "it is Luzzatti's work which is now in evidence in Italy's severance from her old allies", or d'Annunzio's, or that of forces vastly more powerful than any man's influence; whether Asser more than any other single individual, by effectively organizing the Hague Conferences, produced "the sacred respect thus far accorded to Dutch neutrality by all the belligerents during the present war"; or whether the world at large is more pleased to remember that Maximilian Harden is a Jew than to be told that "the Jews of Germany are Germans with all the virtues and all the failings of that nation". The point of loyalty is well established. Mr. Max J. Kohler's study of "The Jew in his Relation to the Law of the Land" is of historic importance and should be expanded into a much-needed volume on that subject. Those interested in Schnitzler's *Professor Bernhard* will enjoy Mr. Naumburg's description and appreciation of this drama. Dr. Henry Moskowitz, in a fine spirit and with deep insight, presents the problem of the Jew in New York. The volume closes with Professor Hollander's just protest in "The Novel Jew" against the nasty caricatures of his people in recent fiction. A unanimous resolution to the effect that a new *Nathan der Weise* be produced may not bring forth either a Mendelssohn or a Lessing. But it would not be strange if the world crisis should mature some consummate literary effort to portray Jewish life at its best, in its pathos and its grandeur, its natural simplicity and its subtle refinement, engaged with its own problem and that of the world, and becoming conscious of a function in the life of humanity more significant than either the traditionalist's devotion to the Mosaic law or the Zionist's dream of national power.

NATHANIEL SCHMIDT.

BOOKS OF AMERICAN HISTORY

The Cambridge History of American Literature. Edited by WILLIAM P. TRENT, JOHN ERSKINE, STUART P. SHERMAN, and CARL VAN DOREN. Volume I. (New York: G. P. Putnam's Sons; Cambridge, England: University Press. 1917. Pp. xvii, 584. \$3.50.)

THIS work is an attempt to meet the obvious need of an extended history of American literature, embodying the ripest scholarship and the results of recent investigation. The three volumes, of some 600 pages each, will be written by "a numerous body of scholars from every section of the United States and from Canada", and will cover the entire field from the beginning down to 1900. Volume I. includes "Colonial and Revolutionary Literature", and "National Literature" through Emerson.

The first volume is somewhat disappointing. Its lack of unity in method and style is greater than need be, even in a work done by many